Loyall Subjects.

OR THE

BLESSED

Mans Encouragement,

Vpon the KINGS retyrement from Hampton Court, *November.* 11.

Delivered in a Sermon, *November* the 14th. 1647.

By T. S. D. D.

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19.

TO MY HONOVRED FRIENDS, *SIR GEORGE GRAHAM*, AND HIS VERTUOUS LADY, THE LADY *ALICIA GRAHAM*.

Sir,

Madam,

THe Kings retyrement hath given me a resurrection, and I appeare fearlesse, maugre all the threats of his and his Loyall Subjects enemies, in the dedication of these lines to your

Patronage; assuring my selfe they will meet with the same welcome and reception in your Armes, which at first Your eares gave them; and Your munificent selves have ever given, to

Sir,

Madam,

Your devoted Servant,

Thomas Swadlin.

Pſalm. 112. 7.

Hee ſhall not bee afraid of any evill tydings; his heart ſtandeth faſt beleeving in the Lord.

AND yet King David was no Stoick; for this Pſalme is an *Exegeſis*, or Expoſition of the former Pſalme, and the laſt verſe of that Pſalme ſpeakes thus; *Timor Domini initium ſapientiæ*, the feare of the Lord is the beginning of wiſdome; and this Pſalme in anſwer to that begins thus; *Beatus qui timet Dominum*, bleſſed is the man that feareth the Lord: Wiſdome ſeekes bleſſedneſſe, and by feare findes it, and findes it to the fourth degree, or in foure degrees. Pſa. 111. 10. Pſalm. 112. 1

1. In the bleſſedneſſe of his Poſterity; his ſeede ſhall be mighty upon Earth, the generation of the upright ſhall be bleſſed. v. 2.

2. In the bleſſedneſſe of his plenty, wealth and riches ſhall be in his houſe, and his righteouſneſſe endureth for ever. v. 3.

3. In the bleſſedneſſe of his ſtability: Surely he ſhall v. 6.

not be removed for ever, his righteousnesse shall be in everlasting remembrance.

4. In the blessednesse of his security, he shall not be afraid of any evill tydings; his heart standeth fast, believing in the Lord.

And this, though the last, is not the least degree of his blessednesse; his good feare banishes his evill feare; he feares God, and therefore he feares not any evill tydings; and that he feares God, he is assured of it too; for his heart standeth fast, and believeth in the Lord: In which words you have observable these three parts.

1. *Quis non timet?* Who feareth not? *Timens Dominum*; He that feareth the Lord, feareth not.

Division.

2. *Quid non timet timens Dominum?* What he feareth not that feareth the Lord? *Ab auditione mala non timet*, he feareth not any evill tydings.

3. *Quare non timet?* Why he feareth not any evill tydings? *Paratum est cor ejus, stabilitum est cor ejus, confirmatum est cor ejus, confidens in Jehova*; his heart is fixt, is established, standeth fast, believing in the Lord:

Pars. 1.

I begin with the first; *Non timet, non timebit*, read it either way, for it is read both waies; in the present, or in the future Indicative; if in the present, he feareth not, it is K. Davids character of a blessed man, & his commendation: if in the future, he shall not be afraid, it is King Diavids prohibition to the blessed man, and his duty: but either way at first sight it seemes a strange commendation, or a strange prohibition.

Timor enim est Janitor Cordis, & Virtutis Custos, saies St. *Jerome*; feare is the Guard-royall of the Heart, and keeps out forbidden lusts like unbidden Ghests, that no strange face may enter the chamber of presence without a wedding garment: Feare is the Treasurer of virtue, and keeps it in a close Cabinet, as some pretious Jewell, lest it should take wing, like riches, and fly away.

Timor est Fundamentum Salutis, saies, *Tertullian*, feare is the Foundation of Hope, and keepes it like that house which

which is built upon a Rock; let the Sea roare, and the Raine fall, and the windes blowe, It ſtands faſt, and is unſhaken.

Tuta Armatura eſt Timor, ſaies St. *Chryſoſtome*; feare is a ſafe Armour; whoſoever hath put it on, hath ſuch a *Coat of Male* as is Sword, Pike, Piſtol, Cannon, & Ordnance proof.

Initium ſapientiæ timor eſt, ſaies *Salomon*, feare is the beginning of wiſdome; not a Student in the Academy of feare, but is ſure to commence Doctour of Wiſdome.

Vita omnium operum, ſaies *Melanction*; feare is the vivacity of all our actions; whatſoever wee doe without feare is dead in the very doing; and the reaſon of it is given by *Solomon*; *Officium enim eſt totius hominis*; for this is the whole duty of man, to feare God, and keepe his Commandements. Eccleſ. 12. 13

And therefore ſaies *Lactantius*, *Religio, Majeſtas, Honor metu conſtant*; where Religion is neglected, confuſion enters, nor can Religion ſubſiſt without feare, for what is not feared, is contemned; what is contemned, is not worſhipped; Religion, Majeſty, and Honour; the Religion of God, the Majeſty of the King, the Honour of the Nobility are all preſerved by feare; take away feare, and take away all.

This age, this miſerable age, this worſt of ages gives us too ſad and feeling an example of it; The Kingdome of England hath loſt Religion, the King of England hath loſt his Majeſty, (but for a while, I hope in God it will be found againe) The Nobility of England have loſt their Honour, and all this becauſe the Reformers and Levellers of England have loſt their feare, the feare of God.

St. *Bernard*, adviſes moſt divinely, *Cum adeſt gratia, time, nè non dignè operreis ex ea; ſubſtracta gratia, magis time, quia te relinquit cuſtodia tua; ſi redierit gratia, multò amplius time, nè fortè contingat pacis excidium*; If grace be preſent with thee, feare leſt thou anſwer not the expectation of that grace; if grace be abſent from thee, feare more, be-

cauſe thou art left unto thy ſelfe; if grace returnes to thee againe, feare much more, leſt thy ſecurity ruines thy peace.

And if Feare be ſo neceſſary a vertue by the verdict of ſo many learned Fathers, and holy Authours, what meanes King *David* here to give the bleſſed man this Character, to lay upon him this prohibition, Hee feareth not, he ſhall not be afraid?

Doe you but diſtinguiſh of the ſubject, Feare, and looke upon the object, what the bleſſed man feareth, and feareth not; and you will preſently confeſſe, there is neither *Adaxie*, nor *Paradox* in this Character, Hee feareth not, in this Prohibition; hee ſhall not bee afraid.

Some have diſtinguiſhed Feare into ſix ſorts: Firſt, Naturall, which reſpects Being, and is in all Creatures; *Hoc naturæ eſt refugere corruptionem propter naturale deſiderium eſſendi*; Every thing naturally deſires to bee, and by inſtinct of nature ſhuns deſtruction: Secondly, Humane, which reſpects Life, and is in all men, *Humanum eſt vivendi deſiderium, diſſolvendi Chriſtianum*: As a man, Saint *Paul* deſired to live; as a Chriſtian, Saint *Paul* deſired to be diſſolved: Thirdly, Mundane, which reſpects Riches, Liberty, and the like, and is in covetous and cowardly wretches: Fourthly, Servile, which reſpects Puniſhment, and is in Slaves, Reprobates, Rebels, and Devils: Fithly, Initiall, which reſpects ſinne, and is in all good Chriſtians and loyall ſubjects: Sixthly, Filiall, which reſpects God, and is in all noble Martyrs and glorious Saints.

You may contract theſe ſix into two, *Viz.* Filiall, and Servile; becauſe under Servile may bee compriſed Humane and Worldly; and under Filiall, Initiall, and Naturall.

Filiall feare lookes upon God as a Father, and honours him, and is reſolved to honour him, though there were neither

neither Heaven nor Hell; no Heaven to reward him, no Hell to torment him.

Servile feare lookes upon God as a Judge, and ſhuns him; if now and then in a fit he yeelds him any obedience, it is *Formidine pœnæ*, onely to avoide the puniſhment due to the diſobedience.

Filiall feare is an ornament and vertue of the Soule; ſervile feare is a paſſion and diſtreſſe of the Soule; filiall is a chaſte feare; ſervile, an adulterate: ſervile fear is in the reprobate both here and in Hell, Filiall feare is in the Regenerate, both in the Church militant and tryumphant; but not here as there, but in ſeverall conſiderations; here by two actions, *Fugiendo malum, Faciendo bonum*, by eſchewing evill, and doing good; there onely by doing good:

Perficietur in patriâ, non abolebitur reverentia timoris; non minuitur, ſed augetur, ſayes Saint *Auſtin*, Reverentiall feare ſhall not bee diminiſhed in Heaven, but increaſed: It ſhall not bee aboliſhed, but perfected: Servile feare is not in them, not in them at all ſo farre as they are Regenerate; as men they may feare their lives, as covetous they may feare their eſtates, as carnall they may feare their liberties; but hee that feares the loſſe of either Liberty, Eſtate, or Life, can never bee good Soldier, or loyall ſubject, can never be good Chriſtian, or Gods ſervant; he may feare God, as God is juſt, and ſo feare is a paſſion and diſtreſſe of the ſoule; he does not feare God as God is good, for ſo feare is a grace and ornament of the ſoule,

As feare is a paſſion of the ſoule, you may underſtand that ſpeech of Saint *John*; Many of the Rulers beleeved in Chriſt, but for feare of the Jewes they did not confeſſe him, leſt they ſhould be put out of the Synagogue; for they loved the praiſe of men more then the praiſe of God: I may add, They feared the injuſtice and puniſhment of men more then the juſtice and chaſtiſement of Joh. 12.42.

Matth. 10. 28. God; and therfore sayes Christ, feat not them which kil the Body, but are not able to kill the soule, but rather feare him, who is able to destroy both soule and body in hell:

The words in the Originall are worth your observation; Feare not them ἀποκτεινάντων τὸ σῶμα, that doe kill the body; It is not sayd, Them that can, but, them that doe; they may do such a thing by a permissive power, they cannot doe it by any inherent, any native or natural power; τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτεῖναι, but the soule they may not, they cannot; they neither may nor can kill the soule: Φοβήθητε δὲ μᾶλλον τὸν δυναμένον καὶ, ψυχὴν καὶ σωμὰ ἀπολέσαι; but rather feare him who hath power to destroy both soule and body in Hell.

I wish the *Renegado's* of this age seriously to consider these Texts; those men I meane, who served the King, and tarryed with him so long as the sun shined, and the weather was calme; but so soone as ever the raine began to fall, and the w nds to blow, they presently run away to compound & save something, a little wealth, and some few dayes, but they forget God can and will destroy both soule and body in Hell.

Yes, He both can and will, without a great deale of repentance: for their sinne is farre more desperate then the first Rebels; they ran into the sinne out of rashnesse and inconsiderately; but these men have put God into one scale, and the World into another; and therefore to them belongs that miserable Doome, The fearefull shall be cast out, *i. e.* Such men as feare the losse of their Estates more then the losse of Gods favour, and the losse of their momentany life, more then the losse of their eternall life; they have forsaken Gods Annointed, and God will forsake them.

Apoc. 21.

Whatsoever other men thinke of this policy, and commend it; this is my Piety; God give mee grace to live a Christian, and dye a Romane; to continue Loyall, and not feare man, who can but kill my body, and dye

dye couragiously in the feare of God; so I shall not feare any evill tydings.

It is my second Consideration, *Quid non timet timens Dominum?* what he that feares God, feares not? Hee feares not *ab auditione mala*, or *ab auditu malo*, *non timet*; He is not afraid, or, he shall not be afraid of any evill tydings. *Pars.* 2.

At first sight againe, This object increases my wonder; He feares not any evill tydings? why, the Kings wrath is evill tydings; for it is the messenger of death, and shall I not feare him? Prov.

Solomon sayes, Feare God and the King, Saint *Peter* is at the same, Feare God and honour the King; Saint *Paul* is at it for conscience sake, Bee subject to the higher powers, not onely for wrath, but conscience sake; And is the sonne of *David* against it there? Feare not them that kill the body: and is the Father of Christ against it here? Feare not any evil tydings, not the wrath of Kings? Prov. 1. Pet. 2. Rom. 13. 5.

No, at no hand; This is no absolute, no generall prohibition, but onely a limitted and comparative; God is to be feared, and the King is to be feared; where their commands are not in opposition, Feare belongs to them both, both naturall feare and filiall feare; But when they stand in competition, where my obeying the King will dishonour my God, where my fearing the King will displease my God; where sinne is the subject of a Tyrants command, and Gods Law must thereby be transgressed, I am then at the Apostles resolution, Whether it be fit to obey God or man, judge you: I am then at King *Davids* blessed man, I feare God, I feare not any evill tydings. Act.

This will bee more evident, and appeare more lucidly, if wee looke into the diverse acceptions of *Auditus malus*, and see what is the true meaning and right construction of evill tydings.

1. It

1. It ſignifies ſometimes Calumnies, contumelies, checks, taunts, and reproaches, wherewith they that feare the Lord are ſlaundered: Thus gluttony, blaſphemy, and ſedition were objected to Chriſt; and now his ſervants, and the Kings liege people are called, I ſhould have ſayd, Miſcalled, Malignants, Delinquents, Evill Counſellers, Papiſts, Enemies of the Church, and troublers of the State; *Hac autem perferre difficile*, and this is a very heavy burthen to beare, *Generoſis enim animis Cruciatus corporis, quam jacturam famæ facilius eſt perferre*; A noble minde had rather have his body bruiſed then his Credit blaſted; yet he that is truely noble, *Et ſola virtus vera Nobilitas*, the noble Chriſtian that feareth God is ſo farre from being afraid of thoſe evill tydings, that hee neither forſakes the Truth, nor declines his Loyalty: He is not afraid of thoſe evill tydings.

2. Sometimes evill tydings ſignifie, *Famam ſiniſtram quam improbi culpâ ſuâ ſibi contrahunt*, That evill report which baſe people deſervedly bring upon themſelves; Thus *Shemei* is called a Raylor for ſpeaking evill of the King, thus *Doeg* is called an Accuſer, for belying the Lords annoynted, and his Prieſts: Thus *Abſolon* and *Achitophell* are called Conſpirators, the one for taking Armes, the other for giving counſell againſt their Soveraigne: Thus *Corah*, *Dathan*, and *Abiron*, and all their followers, ſuch as riſe againſt their King, upon pretence that hee ſtretches his Prerogative too high, are called *Rebells*.

But they that feare God, and all Loyall Subjects doe feare God, feare no ſuch aſperſions: If they are caſt upon them by evill tongues, they readily anſwer them as Saint *Auſten* did *Petilian* upon a like ſcandall, I know no ſuch thing by my ſelfe, and I thinke I know my ſelfe better then hee knowes me, but beleeve you whom you pleaſe, him or my ſelfe, I am not afraid of theſe evill tydings.

3. Some-

3. Sometimes Evill tydings ſignifie Dangers and Calamities, *Jobs* meſſengers; one tells us our Cattell are Plundered, another, our Houſes are fired, a third, our Children are murthered, a fourth, our Soldiers are mutinied, our Garriſons are betrayed, our Armies are disbanded, and faire quarter is denyed, or if promiſed, it is not performed.

Why yet, *Non ſuccumbit juſtus, non deficit juſtus*, He that feares God faints not, failes not, looſes not his courage; yea, though he knowes death to be the Guerdon of his not yielding to a Conqerors pleaſure, hee lookes upon his Saviour, and feares not him that kills the body, he lookes upon King *Davids* bleſſed man, and feares not any evill tydings.

Theſe times offer as fit a caſe as this Text requires: King *David* pronounces the man bleſſed that feareth God; my fearing God is beſt evidenced to mee by my obedience to my parents, for that is Gods command: Honour thy Father, and thy Mother; my great Parent is the King, he is *Pater patriæ*, the Father of the Kingdome, and the higher power, ſo Saint *Paul* calls him, The ſupreame power, ſo Saint *Peter* calls him, Therefore I to be ſubject to him, and not to reſiſt him, is Saint *Pauls* inference: Therefore I to honour him, and to feare him, is Saint *Peters*: And to take away all reply, Saint *Johns* rule holds in this of Feare, as well as in that of Love: Hee that ſayes he loves God whom hee hath not ſeene, and loves not his brother whom hee hath ſeene, is a lyer; ſo he that ſayes hee feares Gods whom he hath not ſeene, and feares not Gods Annointed, whom he hath ſeene, ſpeakes not true Engliſh.

Ex od. 20.

Rom. 13. 1.

1. Pet. 2.

1 Joh. 4. 20.

But now there is a Pack of men met together, who call themſelves a Power above the King, a Supremacy above the Supremacy, a Sun above the Sun; who command us to take part with them againſt the King, who, if we doe not, threaten us with Sequeſtration of our E-

 ſtates,

ſtates, that is Beggery, with regiſtring our Names in their blacke Booke, that is Infamie, with bringing us to the Barre of Juſtice, of their juſtice, that is, Death.

Wee know, if wee forſake the King, and ſide with them againſt the King, wee ſinne becauſe we reſiſt the higher power: If we reſiſt, we incurre damnation: The word is κρίμα, let Maſter *Marſhall* qualifie it as he pleaſes, the deſtruction of our ſoules and bodyes here, and for ever.

Now here is the tryall: If we ſtand to the King, and doe our duety, if we are reſolved as *Ittai* was, where-
2 Sam. 15. 21. ſoever my Lord the King is, whether in life or death, there will thy ſervant alſo be, then we feare God.

But if wee goe back to them that oppoſe the King, let it be upon what conſiderations it may, I ſhall leave my Wife and Children Beggers elſe, I ſhall be a ſlave and priſoner all the dayes of my life elſe; elſe I ſhall be hanged my ſelfe; and theſe petty thoughts fright me out of my duty, I have then ruin'd my Bleſſedneſſe, I am not bleſſed, I have loſt my evidence, I feare not God, and am a witneſſe againſt my ſelfe, that I am afraid of evill tydings.

Well fare that Heathen, who was reſolved for all fortunes, and will riſe in judgement againſt the cowardly Chriſtians of England; his reſolution was thus expreſſed.

——— Non fulminantis magna Jovis manus
Terrebit juſtum:

And againe,

Etiamſi fractus illibatur orbis,
Impavidum ferient ruinæ:

Let the World totter, turne round, and fall, I will not be afraid.

But

But a Heathen is not fit to be our Scholemaſter: look wee upon the Primitive Chriſtians, and amongſt them, well fare old *Hilarion*, who being in the hands and power of his Perſecutors, and by them demanded, *An non timeret*, If he were not afraid of thoſe evill tydings they brought him, for they came to ſtrippe and plunder him; returned them an anſwer as full of gallantry as mirth, *Nudus latrones non timet*, an empty Shippe feares not a Pyrate, a poore man feares not Theeves: They then threaten him with *Terribilium terribiliſſima*, and the very *Hyperbole* of evill tydings, *Sed occidemus te*, we will put thee to moſt exquiſite torments, and in the end kill thee; *Non times mortem*, art thou not afraid of death? and hee returnes as great an Hyperbole of Gallantry, *Non timeo mortem, quia paratum eſt cor meum confidens in Jehovâ, & paratus ſum mori*; No, I feare not death, becauſe my heart is eſtabliſhed, beleeving in the Lord, and I am prepared to dye.

Well fare Saint *Chryſoſtome*, who being threatned with Baniſhment by that Empreſſe of a good name, but a badd nature, *Eudoxia, Et vult me Exulem Regina?* and will ſhee baniſh me, ſayd he? *Agat*, let her doe it, ſhee cannot baniſh me from the preſence of God; *Domini enim eſt terra*, for the whole earth is the Lords, and the fulneſſe thereof.

Another bids him hide himſelfe, and ſave his life, for the Empreſſe would ſaw him to death, *Et me ſecabit? ſecet*; And will ſhee ſaw mee to death? content ſayes he, I am not afraid to follow the prophet *Iſaiah* in his way to the Kingdome of Heaven.

A third bids him ſhift away, for elſe the Empreſſe would caſt him into the Sea; *Immerget? Immergat*; will ſhee caſt me into the Sea, ſayes he, content ſtill; I doubt not but to finde as good a planke, as *Jonas* did, to ſave me from drowning.

A fourth adviſes him to ſecure himſelfe, for the Em-

preſſe would caſt him into the Furnace of fire; *Iniciat*, ſayes he, as ſhee pleaſes; I am not afraid of a firy Chariot, the three Children will beare me company, and the ſonne of God will drive the Coach ſo faſt, that the flames ſhall neither ſcorch my fleſh, nor ſinge my cloathes.

A fift bids him take Sanctuary, for the Empreſſe would have him throwne into a Den of Lyons; *Faciat*, ſayes he, content ſtill, I make no queſtion but the Angels will muſle them for hurting me.

Yet a ſixt perſwades him to convey himſelfe aſide for a little while, that the Church of Chriſt might receive ſome further benefit by him, elſe the Empreſſe would have him ſtoned to death; *Fiat voluntas Dei*, ſayes he, I have alwayes prayed that the will of God might bee fulfilled, and if this be his will, let it bee fulfilled, and Hers too: I will uſe all lawfull meanes for my preſervation, being perſecuted in this City, I will flie into another, but ſtill with this reſolution, I am not afraid to follow Saint *Stephen* thorow a whole ſhowre or Quarry of ſtones into the Kingdome of Heaven.

If theſe Examples be *procul*, and too farre, at too great a diſtance for us to follow; looke we then upon ſome of our owne Country-men, and amongſt them upon a noble *Glenham*, who was more conquered by an empty diſh, then by an inſulting and increaſing Foe, and yet was afraid of neither, but left his Garriſon of *Carlile* with more honour, then his Enemy gain'd it.

Looke wee upon a valiant *Fawcet*, who was more conquered by the mutiny of his unfaithfull ſlaves, for they are not worthy the name of Soldiers, that will mutiny, then his thundering enemies, and yet was afraid of neither, but came off with more honour then he left behinde him.

Looke

Looke we upon a Loyall *Compton*, who notwithſtanding the improbability of reliefe, and the continuation of an hard Seige, and the multiplication of a cruell Enemy, was yet reſolved to feare nothing, but to come off with ſo much honour, as to leave none behind him for his enemy.

Looke wee upon an undaunted *Arundell*, who being ſummoned to deliver up the remainder in the *Weſt*, and allured thereunto, becauſe the Kings party was utterly defeated; returned an anſwer as full of Reſolution, as *Religion*, as full of courage as Chriſtianity, and ſuch as became both a Soldier and a Chriſtian, *I have lived untainted theſe threeſcore and ſeaven yeares, and I have not now any minde to go a Rebell to my grave.*

Remember if you revolt, you turne Rebells, and if you dye in that Apoſtacy, you dye Rebells, and leave an *Odium* upon your Name, and a Curſe upon your Eſtates.

Looke wee upon thoſe Gentlemen, but looke wee upon them with the eyes of charity and imitation, who at the laſt of all went from *Portſmouth* and *Exeter* to *Oxford*; what carryed them ſo many a weary ſteppe, when they might have lived quietly there, or have gone ſafely to their owne habitation, but the example of a *Loyall Wagſtaf*, and the feare of being tempted into a Rebellion, and a deſire to live and dye in his Majeſties ſervice?

I cou'd tell you of many more, who have choſe rather to live in Exile, in Priſon, in Poverty, then any way to comply or compound with the enemy; having yet a hope above reaſon, but not without faith, that God will at laſt ariſe, and acknowledge his owne cauſe, and maintaine it, and remember how the fooliſh man hath blaſphemed him.

And that God may owne his cauſe, looke wee upon his Majeſty; who notwithſtanding ſo many waves of the ſea, and ſo much madneſſe of the people in the loſſe of all,

and above all, in the unreasonableneſſe of Propoſitions, is yet ſo farre from being afraid of any evill tydings, that he yet doubts not to recover all, at leaſt to requite all our miſeries with the bleſſing of peace, and honourable conditions.

And that God may bleſſe him in theſe undertakings with ſucceſſe; looke wee upon him with admiration for his conſtancy and perſeverance; looke wee upon him with imitation for his patience, and purſuing Peace; looke we upon him with ſighs and teares, that Hee ſo good a King, ſhould have ſo bad Subjects; looke wee upon him with Loyalty and contribution, and make it a caſe of conſcience, whether when he undertakes ſo many hazards for us as his former journey to the Scots did, and his preſent retirement, God knowes whither, preſents him with, it be not a riſing ſin for us to murmure, or for any of our Party to feare; whether it be not a ſin in every one of us to ſpend a penny upon our ſuperfluities, now hee wants ſo many for his owne, and our urgent neceſſities; but eſpecially looke wee upon him with prayers and ſupplications, that God would bleſſe his pious Oratory with a gratious peace, or by an unexpected ſupply with a glorious victory.

And doubt not, but that God, who in a like expedition returned him ſafe from a Spaniſh Treachery, and delivered him from the pawe of the Beare, and Beaſts of ravine, will alſo preſerve him from an Engliſh Conſpiracy, and deliver him from the Talon of the Eagle, and Birds of Prey.

If he miſcarry in one or both, blame not the goodneſſe of his Cauſe or Perſon, but the badneſſe of our ſelves, the falſeneſſe of our hearts, and the faintneſſe of our Prayers.

Never was a better Cauſe ſince the World began: No not in the Primitive Perſecutions; for then Heathen Emperours perſecuted Chriſtian Subjects: But now Heathat

then Subjects under Christian names persecute the best of Christian Kings; and if such a Cause perish, wee must conclude our selves the worst of People since *Adam* begat *Caine*: Never was a better King, no not in Israel, setting aside the spirit of Prophesie, King David himselfe cannot cutvye him for goodnesse, and if hee and wee perish, it is not because hee, but wee have done wickedly.

King David was a man after Gods owne heart; and is not King *Charles* so too? The reason I am sure is alike for both; *Confirmatum enim est cor ejus*; for his heart standeth fast, believing in the Lord, *Pars.* 3.

It is my third consideration: *Quare non timet ab auditu malo?* Why he that feareth God feareth not any evill tidings? *Paratum est cor ejus, confirmatum est cor ejus, stabilicamest cor ejus*, read it which way you please, his heart stand eth fast, and believeth in the Lord, his heart is prepared to believe in the Lord.

And heere the very object, Lord, is enough to make our heart to stand fast, and believe.

Were it but *El*, there were a *Magazine* of strength in that, and wee shall have relieſe enough, if wee believe in *Him* as *Hee* is a *strong God.*

Were it but *Shaddai*, there is a *Panacea* of sufficiency in that, and wee shall have succour enough, if we believe in *Him* as *Hee* is *God Al-sufficient.*

Were it but *Elion*, there is a Mountaine of Hope in that, and wee shall have supply enough, if our heart standeth fast in *Him* as *Hee* is the *Most high God.*

Were it but *Tsebaoth*, there is an Army of Protection in that, and wee shall have victory enough, if our heart standeth fast and believeth in *Him* as *Hee* is the *Lord* of *Hosts.*

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Were it but *Adonai*, there is a Rocke of Preſervation in that, and wee ſhall be upheld enough, if wee believe in *Him* as he is the *ſtrong Foundation*.

But it is more then all this; for it is *Jehovah*, the moſt eſſentiall and excellent name of God; If *El*, implies his *Omnipotency*; If *Elion* implies his *Soveraignety*; If *Shaddai* implies his *Immutability*; If *Tſebaoth* implies his *Irreſiſtability*; If *Adonai* implyes his *Fidellity*; ſure I am *Jehovah* implies them all, whether you take it in the conſtruction of our owne Divines, or in the *Derivation* of others.

In the Conſtruction of our owne Divines it ſignifies three things: Firſt, *Habere eſſe aſe ipſo*, that hee hath his Being of himſelfe: Secondly, *Dare eſſe omnibus*, that hee gives a being to all things that be: Thirdly, *Dare eſſe verbo*, that he gives a being to his word, and wee therefore neede not feare, if wee believe the truth of his word, but he will give Rebells their due, and ſettle the Crowne to flouriſh upon the Kings head.

Or if you take the meaning of *Jehovah*, in the derivation of other, either with *Oleaſter*, as it is derived from *Hovah*, which ſignifies *Deſtruction*, then wee have reaſon to believe, Hee will be mighty in the deſtruction of his Enemies: Or whether you take it with *Galatinus*, as it is derived from *Hajah*, which ſignifies to bee, and wee have reaſon to beleeve, Hee will be mighty amongſt us in our Preſervation.

Let your hearts ſtand faſt in Jehovah then, And ere long, *He* will either divert our Enemies from purſuing us, as he did *Saul* from hunting *David*; or, Hee will divide our Enemies in their *Conſultations*, as he did deſtroy the counſell of *Achitophell* by the counter-counſell of *Huſhai*; or,

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Hee will give our Enemies to ſelfe-deſtruction, as he did *Abimelech*, and the houſe of *Millo*: or Hee will call back our enemies by ſtrange rumours, as he did the *Aſſiryans*.

All theſe wayes, and many more, God can doe it, ſo that wee need not bee afraid of any evill tydings, and Hee will be perſwaded to doe it, if we *feare him*, for when wee *feare him*, then, as it was when the *Dictator* ruled in *Rome*, all other offices ceaſed: ſo when the feare of God is in us, then all other feares vaniſh.

This was acknowledged by that once magnanimous Earle of *Eſſex*, but afterwards the Rebell Father of a Rebell Sonne; ſometimes ſayd hee. When I have beene in the Field, and encountered the Enemy, the weight of my ſinnes have lyen ſo heavy upon my conſcience, becauſe I was not reconciled to my God, that my Spirits were quelled, and I have beene the moſt timerous man upon the earth.

I wiſh our Gentlemen of the Sword, if ever the King hath occaſion to uſe them againe, that they would not batter our Walls more within by ſinne, then the Enemy can doe without by Guns; that they would not ſtorme themſelves more by oathes, and ruine themſelves more by mutining, and undoe themſelves more by Treachery, then an Enemy can by ſtrength; and you that heare mee this day, Let your hearts ſtand faſt, and beleeve in the Lod: And that our hearts may, and that the heart of the King may, Pray wee for him and for our ſelves.

Helpe the King O God, and helpe us O God; for vaine is the helpe of man: Though thou haſt caſt him a great way off, yet bee not diſpleaſed too long, but turne thee unto him againe, and returne him unto us againe; but returne him either with an Olive of Peace, or with a Lawrell of Conqueſt; or if neither, yet let neither tribulation, nor anguiſh, nor ſword, nor any other thing ſeparate us from fearing thee, that we may not be afraid of any evill tydings, becauſe of thy love in Jeſus Chriſt: Amen.

FINIS.